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DR. GOULD'S ADDRESS

BEFORE THE

Connecticut Beta of the Phi Beta Kappa.

1856.

An American University.

AN ORATION

BEFORE THE

CONNECTICUT BETA

OF THE

Phi Beta Kappa Fraternity

AT

TRINITY COLLEGE, HARTFORD,

1856, JULY 15.

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BY

BENJAMIN APTHORP GOULD JR.



Hartford:

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O R A T I O N .

Mr. President and Brethren of the Phi Beta Kappa Society :

THIS honorable and honored fraternity, dating from the first year of our national existence, aims at uniting the scholars of the nation in one familiar band. It assembles annually in its numerous branches through a widely extended region of the American Union, and communes concerning the intellectual progress and welfare of the republic. The solemn injunctions and pledges to secrecy, which were supposed to strengthen the intimacy of the connection, have now in many of the chapters been disused ; but the beautiful organization remains, and who may question its benignant influence. The ambition to be admitted to the brotherhood, the yearly gatherings of its members, the kindly communion of the several branches exert their beneficial power to nerve the young to renewed effort, they keep alive and strengthen in maturer years that affection for letters and intellectual pursuits which softens the manners and smoothes the asperities of active life, gladdening and comforting the professional man and the man of business, and they remove something at least from the barrier of physical distance.

The Phi Beta Kappa Society was established at William and Mary College in Virginia, on the 5th of December, 1776, five months after our declaration of independence. Within four years seven other branches had been chartered, and powers conferred upon some of these for chartering yet others in their several states. The first established chapters out of Virginia were the Alphas, as they are now called, of Massachusetts and Connecticut, charters for these branches having been issued to Mr. Elisha Parmele, on the 4th and 5th December respectively, in the year 1779. But little more than a year later, the original records of

the parent society closed,—the college being then suspended on account of the proximity of the British forces. The following is the last entry in the record book:—

“1781, on Saturday the 6th of January, a meeting of the Phi Beta Kappa was called for the purpose of securing the papers of the society during the confusion of the times, and the dissolution which threatens the University. The members who were present were William Short, Daniel C. Brent, Spencer Roane, Peyton Short, and Landon Cabell. They thinking it most advisable that the papers should not be removed, determined to deliver them sealed into the hands of the college steward, to remain with him until the desirable event of the society’s resurrection. And this deposit they make in the sure and certain hope that the fraternity will one day rise to life everlasting and glory immortal.”

The hope was fulfilled. On the 25th June, 1851, the society was re-organized by Professors Smead and Totten, whom the venerable William Short, one of the original founders, and President at the time of dispersion, had in 1849, shortly before his death and more than sixty-eight years after the suspension of the society at Williamsburg, empowered in due form to revive and re-establish this the parent branch. During this last year the ancient seal has been restored by the Hon. Mr. Stuart, lately secretary of the interior, to whose guardianship it had been transmitted.

Not merely a long-established usage, but intrinsic propriety has rendered one topic in some one of its manifold forms, almost imperative for the occasion, namely, the duties and responsibilities of the American scholar. The orator is summoned as a member of a scholastic fraternity to address an assemblage of scholars. And whatever may be the variations, whatever the changes rung upon this theme, this is and ought to be the leading strain. Though trite, it is ever new and ever worthy of attention, and the succession of the instruments, repeating the same inspiring and ennobling notes serves to enrich and amplify, but not to overload the fugue. Nor is once a year too often for the topic to be formally recalled to our minds and earnestly commended to our hearts.

The flattering invitation to address you here to day found me among the balmy breezes of Louisiana. Written amid the icy blasts of New England, it sped to its destination amid the cypress and myrtle, yet still in our own beloved land,—as much our own

where Canopus sparkles in the winter night, as where the Great Bear trails along the sluggish zenith. Although accepted with hesitation, it has been most gladly complied with. It is indeed dangerous to venture on an untried sea, and all the more for those who know that their appointed path is in another course. Yet the temptation was great; for it was not merely to stand upon this soil, hallowed in the history of American freedom as in that of American letters, but to raise my humble voice in behalf of a cause which appeals to the scholars of our land to rally in its support, and insure its triumph.

“Urania speaks with darkened brow,
 Thou pratest here where thou art least,
 Thy faith has many a purer priest
 And many an abler voice than thou.”

But soon follows the response :—

“From art, from nature, from the schools
 Let random influences glance,
 Like light in many a shattered lance
 That breaks about the dappled pools.

The lightest wave of thought shall lisp,
 The fancy’s tenderest eddy wreathe,
 The slightest air of song shall breathe,
 To make the sullen surface crisp.

There is a beautiful coincidence by which those places consecrated in the annals of our liberties are also classic in the annals of our letters; a coincidence which if fortuitous is more than wonderful. Beneath an overshadowing elm of that leafy city, which it has been my joy to hail by the name of home, the father of his country,—he whose name shall survive though all other modern names should perish,—first drew his blade, as commander of the armies of United America, and thence he led them on, in the name of the great Jehovah, to the achievement of a nation’s independence. Here amid the embowering branches of your twin capital of letters and of state, we may yet see the famous oak, which sheltered and preserved the chartered liberties of a commonwealth. The classic walls of Princeton have echoed to the roars of hostile cannon, and reverberated the cheering shouts of Washington as he rallied his exhausted but undaunted band. The mild teachings of

the much-loved sage have for more than half a century filled the halls of Schenectady with youth thronging to gather the words of wisdom amid scenes once ravaged by fire and sword, and where of old were heard the guns from Stillwater and Saratoga. So too with Philadelphia and Williamsburg; so too with West Point and Annapolis.

Mr. President and Brethren of the Phi Beta Kappa Society, it has been urged that these days in which we are now met together are not times for studious abstraction, for scientific research, for literary retirement,—that there are higher claims on us than those of scholarship,—that even though the pen should not utterly yield to the sword and the toga to the gleam of arms, at least there are other themes for the attention and zeal of the patriot and citizen. No more, we are told, should Peace “pipe on her pastoral hillock a languid note,” but all the powers and all the enthusiasm of those who love their country and their race should be applied to the redress of wrongs and the enforcement of rights.

That there is some reason in this I will not deny; but it might be asked in return whether it is certain that a bandage might not cure as thoroughly as the amputating-knife, and oil and wine be preferable to the cautery. I believe, Brethren, that there are other places for serving one’s country than the tented field, other deeds as valiant as the storming of a breach, or the scaling of a wall, other sacrifices as noble as that of blood; that a consecrated life is not one whit inferior in glory to a brave death. And I believe that it is good for us to be here.

“Act well your part, there all the honor lies.” It is as American scholars that I address you, as men who are yearning for a national independence more to be implored than political independence alone,—for an intellectual and moral freedom, in comparison with which mere physical freedom is dust in the balance; as men who would fain unite in resistance to the bondage of ignorance and prejudice and bigotry and barbarism; who would gladly witness the inauguration of an epoch when thoughts shall be more than clubs, ideas more than bowie-knives and revolvers; when if there be an aristocracy, it shall be certified, not by parish registers or bank accounts, but by intellectual attainments, moral purity and noble deeds; when the applause of good and thoughtful men shall outweigh that of an untutored rabble, and the ambition of our

youth be directed rather to excellence than to position; when the olive chaplet shall be more coveted than the jeweled crown of royalty, the laurel of the blood-stained victor or the fasces of official station. Being such men, it is as such that I address you.

If we would labor for elevating the intellectual tone and aspirations, and faculties and achievements of our fellow-citizens, what time more fit than this? When are such efforts more called for, than when violence threatens to usurp a barbaric sway, when the cherished and fundamental principles of republican institutions are set at defiance, and the very capitol resounds with the clash of weapons? Let me recall to your memories two cheering passages of history.

Among the noblest struggles recorded in the annals of liberty, the revolt of the Netherlands stands pre-eminent. Never was blood more freely offered in ransom for human rights, never was suffering more unflinchingly endured in behalf of liberty, never was self more manfully offered up upon the shrine of patriotism. And the most memorable of all the memorable events of that portentous strife was the siege of Leyden. For nearly an entire year, the endurance of the devoted inhabitants was almost superhuman. As their American historian expresses it, "they had gradually abandoned their hopes of relief, but they spurned the summons to surrender. Leyden was sublime in its despair." "From the ramparts they hurled renewed defiance at the enemy. 'Ye call us rat-eaters and dog-eaters' they cried, 'and it is true. So long then as ye hear dog bark or cat mew within the walls, ye may know that the city holds out. Should God in his wrath doom us to destruction, even then will we maintain ourselves forever against you. When the last hour has come, with our own hands will we set fire to the city, and perish, men, women and children together in the flames, rather than suffer our homes to be polluted, and our liberties to be crushed.'" An over-ruling Providence always protects those who will protect themselves, and despite the taunts of the Spaniards, the ocean did come over the dry land to their relief; its furious torrents swept the ruined dykes away, bearing the fleets of Boisot in triumphant state to the relief of the brave defenders of Leyden, already fearfully thinned by famine, pestilence and sword.

"The Admiral, stepping ashore," says Motley, "was welcomed by the magistracy, and a solemn procession was immediately

formed. Magistrates and citizens, wild Zealanders, emaciated burgher guards, sailors, soldiers, women, and children, nearly every living person within the walls, all repaired without delay to the great church, stout Admiral Boisot leading the way. The starving and heroic city, which had been so firm in its resistance to an earthly king, now bent itself in humble gratitude to the King of kings. After prayers, the whole vast congregation joined in the thanksgiving hymn. Thousands of voices raised the song, but few were able to carry it to its conclusion, for the universal emotion, deepened by the music, became too full for utterance. The hymn was abruptly suspended, while the multitude wept like children."

"On the day following that on which the relief of the city was effected, the wind shifted to the north-east, and again blew a tempest. It was as if the waters, having now done their work, had been rolled back by an omnipotent hand, for in the course of a few days the land was bare again, and the work of reconstructing the dykes commenced."

In commemoration of this memorable struggle, in reward for the sacrifices by the heroic city, and to enable the burghers to recruit their exhausted energies, William of Orange offered them immunity from taxation. Leyden patriotically declined the offer, but, accepting the proffered honor, still more patriotically requested that she might be authorized to establish a university.

Thus in the midst of tumult and bloodshed, in the hour of the country's deepest wo, while storm and clouds hung over the moral and political horizon, was born the glorious University of Leyden, to become a beacon light to the whole world, casting to the farthest limits of civilization its quickening rays. Thus while the Spaniard's artillery yet boomed athwart the exquisitely verdant plains of Holland; while the oppressor's sword still crimsoned that brilliant green with the blood of her sons; long before the widows and orphans of those who fell in that frightful siege had begun to recover from their agony,—on the 3d of February, 1575, Leyden "crowned itself with flowers;" the peals of martial music mingled with the strains of the oboe and the viol, and amid all the pomp of that demonstrative age, with processions, orations and banqueting, the new university was founded,—was dedicated to the glory of a coming nation, and to the service of Him who ordained the laws which were there to be investigated, interpreted and disseminated.

Two hundred and thirty-one years later, on the 4th October, 1806, three hundred and thirty thousand warriors contended in deadly fight for a nation's sovereignty, and when the sun went down on Jena, the dominion and glory of Prussia had set with it. One-half her army had been killed or captured, her cannon swelled the conqueror's train, and Napoleon pressed onward to Berlin. The rally of the defeated armies was but temporary and nominal. Frederick William was driven to the utmost limit of his kingdom, and his alliance with Russia only served to postpone for a few months the arrival of that fatal day when, after the last roseate hue of evening had been blotted out upon the bloody fields of Eylau and Friedland, he signed in tearful despair the treaty by which he surrendered one-half his kingdom, and submitted to a military occupation of the rest by the invading army. Prussia, which within a single century had expanded from a petty province into a mighty realm, no longer existed save in name. Prussia, which his grand-sire had raised to be the equal of Austria and Russia and France and England, was but a conquered province. Even his noble, generous and lovely queen Louisa, had not shrunk from encountering the horrors of war, not even from the most earnest although unavailing personal intercession, to obtain less humiliating terms for her nation, so lately in the front rank of earthly powers. The blow was too hard for her to bear; and, after lingering for a brief period, she sank beneath the weight of her affliction, while yet in the flower of her days, leaving a name enshrined in the hearts of her subjects. Above her grave at Charlottenburg lies her sculptured image, the masterpiece of Rauch, and thither still resort both the Prussian and the stranger, as to a holy shrine, where all the beauty which genius can represent, all the grace of art, the elegance of taste and the splendor of renewed royal affluence can but inadequately represent or commemorate the loveliness of her person and her soul.

It was at this period,—while an exile from his own capital, while the troops of Napoleon still occupied even the region left him east of the Elbe,—that the patriotic monarch registered a vow that he would yet disenthral his whole kingdom from the foreign yoke; that Prussia should yet resume her place among the nations. You know how well he kept that vow. But how was it that he laid the foundations for its fulfillment? He took counsel, not of the war-

riors, not of the clergy, not of the statesmen, but of the scholars of the land, chief among whom were Fichte Wolff Schleiermacher and Wilhelm von Humboldt, a name needing not the added luster even of such a brother's as he could boast. "Exalt Berlin," said they all with one voice, "and you shall exalt Prussia." And he did exalt Berlin. Within eight weeks after King Frederick William III., had affixed his signature to the treaty of Tilsit, he set it also to an edict requiring the preparation of a plan for a great university at Berlin; and ordained that so soon as the last Frenchman should have quitted the city, the professors should assemble in it, and lectures in the university begin. Meanwhile from his distant asylum at Memel or at Königsberg, he had sanctioned the several preliminary steps, and at last under the enlightened superintendence of Wilhelm von Humboldt, who became minister of public instruction, the greatest thinkers and profoundest students were summoned from all the corners of Germany.

Thus was planted the University of Berlin, watered with the tears, sunned with the hopes, nurtured with the aspirations of a people. You know what have been its fruits. Within its walls now gather daily more than two thousand students to catch the words of wisdom which fall from the lips of two hundred teachers. Nowhere since civilization dawned upon the world has such a constellation of brilliant minds illuminated the intellectual firmament, as that which has concentrated in the University of Berlin. I need to name no names,—the world knows them. And even here, standing on this other continent whither the star of empire is taking its westward way, we yet turn our eyes toward those intellectual beams which radiate from where their source has risen in the east. Prussia, God bless her, has reaped her imperishable reward. Though the voices and uplifted swords of her monarch and people availed not to delay the setting of her sun at Jena, they have done more than Joshua did in Gibeon, for they have hurried on its rising to another better, brighter, far more glorious day, and hastened still its upward course unto its culmination in effulgent noon.

These are isolated passages from the history of civilization,—isolated, yet by no means unparalleled. Did time permit, I might cite others like them, or coming to still later years might relate how the first act of the same Frederick William III., on receiving his Rhenish provinces at the Congress of Vienna, was, in the very

proclamation issued from that city announcing the re-establishment of his realm, to promise them a university; and how one of his earliest deeds was to found the institution which has made classic the name of Bonn.

But the lesson is obvious enough. If the political times are sad and the prospect gloomy, so much the more do we need the patriot scholar. If true patriotism seems at an ebb, and the foundation-principles of our republic to be neglected, so much the louder comes the appeal to us to develop the mental resources of a new world. And were the clouds once dissipated and the bright bow of faith again to seal the promises of the past by the pledges of the present, the future still calls on us for action. There can be no reasonable doubt that the future of two continents is in a great measure to be decided by the acts of the generation now growing or grown to man's estate upon the soil of America. Exalt America and you exalt a world. Let her but tread that downward path which begins by fostering the material and physical to the exclusion of the intellectual and moral,—so let the curtain fall, for it were better for you and for me that our eyeballs should be seared, and our tongues palsied, than that we should see the sight or tell the tale.

The purport of my words to day is this. Shall our zone-and-ocean bounded realm, lighted by Southern Cross and Northern Crown, shaded by fir and larch and palm and vine, bearing in its maternal bosom the hopes, not of a hemisphere, but of a world,—whose present is a speck in contrast with its awfully portentous future, but which even now contains a population more than five times that of Holland, more than double that of the Prussian or the Austrian realm, far more than that of all Great Britain; with a richness of resources and a teeming wealth surpassing that of any other empire on this earth,—shall we not take this counsel from the days that are gone and follow this omen for the days that are to come? Shall we Americans never aspire to what suffering Leyden craved, what conquered Prussia looked to for regeneration, and without which all the clustered glories of the Rhine lacked their highest charm? No, we must have it, and have it soon. No more must the long procession of our youth toil through its weary pilgrimage across the Atlantic wave in search of that mental sustenance which it has a right to demand at the hands of its fatherland.

But it may be asked by some,—What means all this clamor for a university, when we have already one hundred and twenty-seven in the land, and every year is adding to the number?—when the earliest thoughts of our fathers were given to the foundation of colleges in the occidental wilderness, when Harvard followed so close upon the landing at Plymouth, and the settlement of Jamestown was commemorated by the College of William and Mary. The reply is very simple. It is not of colleges that we are speaking, it is of a university. And perhaps it may be advisable to consider for a moment the difference between the meanings of these two words. Or better, if the usage which has grown up in America, and by which the two words are often used as synonyms, be too deeply rooted to permit the distinction to be at present insisted on with advantage, let me define the idea which I desire to convey by the word university, and the institution for which I plead. Names are not things, although some things are but too often names. And the much abused word University has had many a hard burden to bear. In one country it has been made to denote the whole educational organization of the nation,—in a second it is used to designate an aggregation of colleges, whether great or small, similar or diverse in their constitution and aims,—again it has been employed to signify an academic board which confers degrees,—and yet again it is defined as the compound institution arising from the juxtaposition of literary, scientific and professional schools. “In this country also,” I quote the language of President Walker in his sage inaugural address, “the ambiguity has been still further complicated by an accident of history. Our oldest colleges in the beginning were nothing but colleges in the most limited sense of that term, and therefore were so denominated. Some of them, however, when considered in connection with their scientific and professional schools have grown into a resemblance to the German and Scotch universities, but still prefer to retain the old name, while on the other hand colleges of yesterday which can hardly yet aspire to be colleges have chosen to begin by hanging out what I suppose is regarded as the more showy and attractive sign of university.”

By College I understand the high educational seminary which, if not the most exalted for the students of specialities, is yet the highest for the youth who seek that mental discipline, that classic

culture, that literary refinement which must be drawn from the bosom of an *Alma Mater*, and of which we say "*emollit mores nec sinit esse ferus.*" I mean that kind of seminary, in the development and equipment of which we Americans have a right to glory as much as in our common schools, and which at present forms the culminating point of our educational system; which transforms a well-taught boy into a cultivated man, and, while in many cases it trains and introduces to the world clergymen, lawyers, physicians, and of late years engineers and chemists, also secures for the community, to the lasting welfare and praise of the State, and honor of the good men to whom its foundation may have been due, a refinement and cultivation among our merchants, bankers, tradesmen, farmers, mechanics, unsurpassed and indeed unequaled in any region of the world and any epoch of history, if we but make the single exception of the Athenian Demos. For, as one of our most elegant scholars and most practical men has truly said, "we take our degrees in the schools, academies and colleges of the country whether we go to them or not. The scholar who speaks to us, the lawyer who pleads for us, the lecturer who discourses at the lyceum, are all our educators." And thus, as Professor Felton went on to show, Shakespeare was educated at second hand by Cambridge, Franklin by Oxford, and the eloquent Clay by those colleges which had stored the minds of Adams, Calhoun, Webster and his other associates and rivals with abundant lore and eloquent culture and exact science.

These are our colleges,—such noble seminaries as Harvard and Yale and Brown, as the Colleges of New Jersey and South-Carolina, the Universities of Virginia and Pennsylvania, such as this *Alma Mater* of good and holy men, who shelters us here within her protecting arms, and blesses this our gathering in the name of religion, and science and letters. This is what I mean by college. Wo to our land if they ever lack protection from the state, the community or the church! They have a lofty mission. To them are confided interests, demanding all their care and all their energies and all their resources.

By "University" on the other hand, I understand the *Universitas Litterarum*, the Πανεπιστήμιον,—an institution where all the sciences in the complete and rounded extent of their complex whole are cultivated and taught, where every speciality may find its vota-

ries, and may offer all the facilities required by its neophytes. Its aim is not so much to make scholars as to develop scholarship, not so much to teach the passive learner as to educate investigators, and not merely to educate but to spur on.

It is not solely to diffuse the quickening, life-giving streams of truth, but to fill and keep high the foundation whence all the channels are supplied. It is not so much for preparing the student to be a lawyer or a physician, as for teaching him the fundamental principles of law and medicine and imbuing his whole being with the deep truths which underlie these principles themselves. Not simply to create engineers or surveyors or classical scholars or well-informed men, but to make analysts, naturalists, philologists, searchers after truth and wisdom. To be to the colleges what the normal school is to the high school. To act indirectly with as great a power as that with which its direct action is exerted. To teach men as well as youths. To make manifest its ennobling and elevating action in its reflected influence upon the professors themselves; to be a throbbing intellectual heart, forcing its life-giving streams through every artery to the farthest bounds of the body social and the body politic.

In short, we need a hundred colleges in these United States, while from the very nature of the case it is impossible that for long, long years to come, we should have more than one well-organized University. And, if for the sake of condensation and antithesis I might presume to clothe my meaning in a somewhat paradoxical form, while the usefulness of a College may be measured with considerable propriety by the number and character of its students, that of a University is in the ratio of the number and character of its professors. Should there be one struggling student of the most barbaric tongue or the most recondite speciality of science, he has the same right to ask for a helping hand and intellectual guidance there, as though the bent of his talents led him to the most thickly trodden path, or the least uncommon aspirations. And at a University truly deserving of its name he would find a teacher and helper in the study of any one of the departments of human research, whether in the realm of matter or of mind.

Surely there can be no confusion as to the boundary line between these two distinct institutions. One is designed to answer the demands of the community and of the age; the other to point out

the paths and lead our country on to a higher, nobler, holier, sublimer eminence than it could otherwise attain, or than would otherwise be striven for.

Centralization is a word and an idea now far from popular. But this, like most other principles, has its good as well as evil consequences. And while we, under democratic and republican institutions, feel the full force of the objections to that political centralization under which we see so many nations of the old world tottering and sinking, we are too apt to overlook the incalculable, the unspeakable advantages which flow from the concentrated accumulation of a whole nation's genius and talent.

The enthusiastic Parisian knows so well and feels so deeply what the centralization of intellect has done for his capital, that he forgets, or willingly loses sight, of the unceasing woe to which political centralization has doomed his fatherland. The thought "*La France, c'est Paris,*" may well flush the patriotic Frenchman's cheek with the glow of honest pride as he recalls the dazzling brilliancy of the assemblages which crowd the halls of the Institute, or of the faculties of science and letters which disperse to Paris within the circuit of a single league one-fourth of the learning and wisdom of the world. There is no substitute for the "encounter of the wise." Like that of flint and steel it strikes out without cessation the glowing sparks of truth, like that of acid and alkali it forms new, unexpected and priceless combinations, like the multiplication of rods in the fagot, it gives new strength to all while taking it from none. A spiritual stimulus pervades the very atmosphere electrified by the proximity of congregated genius, its unseen but ever active energy,—floating in the air, whispering in the breeze, vibrating in the nerves, thrilling the heart,—prompts to new effort and loftier aspiration, through every avenue which can give access to the soul of man.

Such centralization is eminently distinguished from political centralization, and by this peculiarity among others, that, far from being a combination for the sake of acquiring and exercising a greater collective power, it acts on the contrary to augment individual influence. While forming a nucleus for scientific, literary, artistic energy, it is not a gravitative center toward which every thing must converge and accumulate, but is an organic center whose highest function is to arouse and animate the circulation of thought

and mental effort and profound knowledge. It is a nucleus of vitality rather than a nucleus of aggregation. As the electric battery confers upon every portion of its extended circuit the capacity of communing with all the rest,—as the heart sends out the new-formed blood to quicken every member and then to return for a new freight of life-giving power,—as the brain diffuses its nervous sensibility and its sympathetic faculties to every organ, until the full current of vitality pervades the frame and carries life to the whole organism,—as the great center of our planetary system exhaustlessly disseminates that wondrous force by which the planets and the comets are impelled in their never-ending rounds, sending unceasingly those mystic energies whence they derive all light, heat, motion, force and life, yet asking nothing in return but that these energies may be distributed, adapted and applied,—as the fountain pours out its full invigorating stream, and is again replenished by the dews, the mists, the rains, the clouds, which owe their origin to this very invigoration,—so will a wise concentration of intellect and wisdom promote its own diffusion. An intellectual center for a land is a heart, but subject to no induration; it is a brain, but liable to no paralysis, an electric battery which can not be consumed; it is a sun without eclipse, a fountain that will know no drought. To such a University our colleges would look for succor in their need, for counsel in their doubt, for sympathy in their weal or wo. There is no one of them but would develop to new strength and beauty under its genial emanations, none so highly favored or so great that its resources and powers would not expand, none too lowly to imbibe the vitalizing, animating influences which it would diffuse like perfume.

It were unnecessary to dwell on the peculiar position of the United States in the progress and development of the world's civilization, and on the transcendent interests committed to our keeping for the welfare of centuries to come. Our fathers acknowledged the heavy responsibility which can not but accompany our surpassing privileges. The present age confesses it by that zealous care with which it guards and strives to extend the system of popular education which our fathers founded and transmitted to us.

Patriotic citizens are emulating one another in their zeal to contribute all that is in their power to raise the intellectual and moral tone of the community in which they dwell, and they will be thank-

ful to us if we will guide their liberality. To the least observant it is palpable that the present is in a pre-eminent degree what is called a transition-period, and not only that we can not remain at rest, but that the current of events is sweeping us onward with resistless force, and a rapidity both unequaled in the history of nations and too great to continue long. Fixity, rest, is at best but an abstract idea, without expression either in the material or the moral world. Neither in the heavens nor on the earth nor in the mind of man, neither in the condition nor the language nor the character of nations, is there repose. The very equilibrium both of the physical and of the immaterial creation is an equilibrium of motion, of oscillating counterpoises, of force wrestling with force. But our rushing headway is different from all this; it is something abnormal.

Hardly the screaming steam-horse and the rattling car can typify the speed with which the materials and manners and thoughts and tendencies of our nation are forming, moving and giving place to their successors,—with which our institutions are modifying, our aims shifting. Not merely our system of self-government, but a myriad of other agencies, more numerous than human ingenuity could devise or tongue enumerate, are uniting to swell the breeze which fills the unreefed sails and yet more strongly than the tide still bears us on. But whither? Aye whither! Hopes and fears, auguries of good and omens of ill, confusedly mingled, distract and perplex us. The landmarks are all unknown and we can not tell whether this mighty current, this unceasing and still rising gale are bearing us to some unruffled Pacific sea, or hurrying us on to a relentless Maelstrom. It is the time for action. Thank God that there may still be time to discipline and instruct the crew, and to secure the helm! Men of science and of letters, patriot scholars of America, let me adjure you one and all to lay hands to this mighty work. Think of it, dream of it, talk of it, write of it, agitate it at home and abroad, discuss it in your domestic circles and your places of business, offices, counting-houses, reading-rooms, in your social gatherings and your public meetings. Let the public mind be imbued, permeated, saturated with a sense of the crying need of some great American university, some center of thought and study and research and culture. Do this—and, believe me, it will come. The sooner the better, for we needed it long ago; and we must

have it very soon or not at all. Only put your shoulders to the wheel and we shall have it now.

The attention and efforts of good and wise men have already been earnestly directed to the attainment of this end or at least of some progress in this direction. It was the keen sense of this need which led to the establishment of the scientific schools at Cambridge and New Haven,—institutions which have already been found worthy of imitation in numerous other colleges. It stimulated the eminent scholar, who until recently presided over Brown University, to prepare and urge and carry into effect a complete plan for the re-organization of that college, with the intention of making it a university in fact as well as in name. It prompted enthusiastic hopes in behalf of Columbia College in New York, to struggling endeavors in Philadelphia, to earnest and all but successful effort in Albany, and the foundation of a National University Association, which has already held several meetings in that munificent and public-spirited capital. It has enlisted general interest and stimulated active exertion in the city of New York, where even now some of its advocates are sanguine of ultimate and not remote success. Let us all unite to aid the patriotic and holy cause. The place is a secondary question. Be it California, thither our youth and our wise men shall flock as to a second Mecca, and the Golden Gate be transfigured into a gate of glory. Be it Louisiana, there shall its myrtle and its olive find a new use and a nobler significance. Be it in the far North-west, the matchless fertility of its soil shall be but a feeble type of the new race of its sons. Be it in Virginia, or in our own New England, so shall she forever retain the proud title of Mother of Great Men. Be it in the Empire State, it shall be her noblest, most resplendent crown.

The state that founds the American university, richly deserves to possess it; and I dare not believe that any of us will see the day when there can be a second one. Wherever that university is founded will be the heart of the American republic, and the name of its founder shall go down to distant ages by the side of that of the father of his country.

It has been a favorite plea in excuse of our national shortcomings, to say that we are as yet very young, not yet expanded to the vigor and strength of the old world. Vain, shallow pretext! Foolish sophistry! We are in the fullest vigor of a yet unwasted

strength, the richest people upon the earth, glorying in our energy, our power of endurance, and our feats of arms. It is time that we had begun to glory in our moral worth, our mental vigor, our intellectual progress, and the support, championship and furtherance of other ideas than physical strength and laden coffers. And the signs are not unpropitious. Indeed we may already glory that the whole republic has been found ready to respond to the appeals of an Agassiz,—that even the packet-ships of the land have hastened to offer the welcome of their hospitality to European scientists who desire to attend the annual gathering of our American Scientific Association. Heaven be praised that we may already glory in the possession of high-minded men whose public spirit and liberal munificence have become proverbial wherever patriotism is honored and generosity applauded! Heaven be praised that we may claim as our fellow-citizens the Coopers, Astors, Dudleys and Lawrences! Our thoughtful and gifted Lieber has given their deeds a fitting name. “To call such gifts princely, or even imperial, liberality,” he says, “were simply using a sinking figure of speech. Princes never bestow such gifts of that which is their own. May we not call it ‘*American republican munificence?*’ No Adrian disburses this sum from a treasury filled with the tribute of aching provinces; no Napoleon lavishes it from the collection of severe taxes; no Guy bequeaths it to soothe the smarting memory of disreputable traffic; no testator distributes what he could not take with him; but a simple citizen and kindly lover of his species gives what he has earned by active and by honest trade, in the full vigor of a life that has always been garnished with deeds of charity and public spirit. An act like this is an event and belongs to history, otherwise it might be indelicate to state that the mentioned sum is not the tithe, but the third or fourth part of the wealth which the generous donor’s own industry has accumulated with the blessing of Providence.”

To a nation which has raised up such men as these, it is impossible that our appeal should be made in vain. These public-spirited men too have a right to expect of us some indication as to what and where are our most crying intellectual wants; and even did they not expect it, we have a right to urge our appeals and volunteer counsel in the name of that fatherland for whose present progress we would plead, and in behalf of whose eternal destiny we would implore.

But it is scarcely to be anticipated that so large a sum as would be demanded for the foundation of a University upon a scale worthy of this people and commensurate with the demands of the age can be derived from private generosity, even though several individuals of exceeding wealth should unite in the exercise of American republican munificence. The yearly outlay would far exceed the whole endowment of an ordinary college. For such sums as these it has always been necessary to appeal to a state or nation. There are great disadvantages connected with such a course here, it is true, the most prominent of these, under our form of government, being the danger of intermeddling by unskilled and incautious legislators. Yet it seems far from impossible to guard against this peril, great as it is,—and to arrange a judicious system of checks and balances, by which the evils of hasty and impulsive legislation may be averted, without impairing the capabilities for progressive expansion and adaptation. It were certainly vain to imagine that any handiwork of human skill can spring into being, like Pallas, in the full maturity of perfection. No organism was ever manufactured. It must grow. The element of time must enter into its development. As a garment fresh from the artisan must gradually adapt itself to the form which it is to clothe, so must every national institution grow into its conformity and harmony with the manners, the tone, the tendency of the people. And thus the danger of a dependence upon the body politic appears manifestly far less to be apprehended than the opposite peril of an unrenewed governing board, permanent and filling its own vacancies. For however decided may be the advantages which spring from unity of counsel, however trustworthy and enlightened may be the individual members personally, still the principle of power without immediate responsibility is too much at variance with the whole tenor of American republicanism, to escape distrust and animadversion, more harmful than even divided counsels or a fluctuating policy. It were manifestly out of place to enter here upon illustrations of my meaning. They will occur to you all. Perhaps there is no principle of social philosophy more generally conceded by our statesmen and scholars, than that which warns against an institutional oligarchy, not open to influences from without, severed from dependence upon the community which surrounds it and in behalf of whose interests it is to act. The era of such organizations was

that of prospective and exclusive monopolies, and of territorial entails. They are characteristic of a by-gone age, though of an age whose consequences may still be found here and there in the form of chartered prerogatives and traditional abuses. That these are altogether without power for good no one can doubt,—and it were easy to exemplify this also by citing exceptional cases, close at hand, in which a very small oligarchy is endowed with large privileges, most conscientiously exerted. Yet here it is the peculiarity and conspicuousness of the exception which illustrates the existence of the rule. Upon this topic there is room for large discourse; but it belongs to the detailed rather than to the general consideration of our subject, and I pass on with a single remark.

More than one carefully organized educational institute has failed of full success in our land in consequence of a grievous and eminently injurious theoretical error on the part of its founder; an error, too, not unnatural for those, all whose experience and views of life are taken from the so-called practical, that is the empirical side. If an institution, they say, be in conformity with the wants of the age and of the people, it will, when once established and fairly launched into the stream of action, prove self sustaining and be capable of constantly replenishing its own resources. A failure to do this would, they maintain, furnish all the demonstration requisite for showing that the institution, in that form at least, was not needed. A grievous, an injurious error, did I say? There are in this assumption *two* fearful, deadly mistakes,—practical errors as well as philosophical fallacies. Is there one of our colleges that is self-sustaining? Shall we apply the doctrines of trade and barter to human souls? Are we to reason about mind and thought and culture and research, as we do about bales of cotton and chests of indigo? No, that is indeed a dire mistake. And a yet greater one is the pernicious idea that the design of a school or an athenæum or a library or a college or a university is to keep pace with the times and with the public mind,—in short, that it should follow rather than lead. To adopt such a doctrine were to debar ourselves from progress. What! education dragged dangling at the heels of the age, struggling to keep up with the march of civilization? What! the teacher leaving his proud vocation, to throw out bait for pupils who may bring a few more dollars to the treasury, or a few more human beings to the lecture-room? No. We want no

university keeping up with the times and commending itself to the public approval. We want one which shall be just as far ahead of the age as is consistent with being within hail,—which shall enlarge and expand the mind and taste and appreciation of the public, compelling the admiration of that public, not soliciting its approval. We want a university which instead of complying with the demands of the age, shall create, develop, and satisfy new and unheard-of requisitions and aspirations,—which so far from adapting itself to the community shall mould that community unto itself, and which through every change and every progress shall still be far in advance of the body social, guiding it, leading it, urging it, drawing it, pulling it, hauling it onward. An institution not needed if it is not self-sustaining! Have the greatest men of ages past been sustained by the community,—the Homers, Kepplers, Miltons? Brethren, is the sun needed in the heavens? or shall we deny this also, because it is not sustained by the planets which it illumines and vivifies?

There is, however, one sense in which a university ought to be self-sustaining. As the sun, though not upheld by its planets, is still an essential member of the Kosmos, and is itself bound by the same laws as they, although primary to a more exalted system, so must a university be self-sustaining, not materially or pecuniarily in a direct temporal sense, but mentally and morally. It must command the veneration and devotion of the nation, creating in the republic a reverence for truths, and principles, and learning, and science, and research; an intimate acquaintance with the laws which regulate the universe, and whose detection reveals to us the counsels of the great First Thought and the eternal decrees by which He manifests himself,—decrees recorded in the answer to every question that may be devised by the fertile thought of the being molded in the image of his Maker. Commanding this respect, enlisting this homage, receiving this fealty, it will and must be self-sustaining like every other university that ever existed.

University. It is a word in the history of man, like Church, State, School. It is at the same time one of the great phenomena and one of the great levers of civilization. Under some form or other it dates back to the very dawn of letters, art, culture, refinement. It has existed, without a chartered name or tangible organization, wherever wise and thoughtful men of diverse attainments

have been numerously assembled, raising the tone of thought in a state and acting on each other, as on society at large.

Ancient Greece, the parent of our modern civilization, may boast the first University. For, however incomplete and immature, it was an infant university,—that concourse of gifted men which crowned immortal Athens with her undying glory, when half a century after the foundation of the first recorded library, the lofty aspirations of Pericles and his countrymen found expression in those transcendent works of art, which confirmed, even while illustrating, the refinement and genius of the state, and have secured throughout succeeding ages to a city numbering scarcely more than a hundred thousand inhabitants, and only twenty thousand voters, the titles of nurse of arts, fountain of science, center of culture, home of philosophy and studious thought. The intellect of a world thronged her streets, the unrivaled grandeur of her Acropolis but typified the elegance of the popular taste, while in its crowning monument,

“ Earth proudly hails the Parthenon
As the best gem upon her zone.”

A gem too, not dedicated to the protecting power of Zeus, not to the loveliness of Aphrodite, not to the valor of Ares, not to the all-embracing dominion of Poseidon. No, it was another divinity than these who received the highest tribute of “Cecropias pillared state,” who gave its olive and its name; and the full treasury of the triumphant republic poured out its wealth in unstinted profusion to rear the proud temple and the colossal statue to Pallas Athene.

“ Athens, the eye of Greece, mother of arts
And eloquence, native to famous wits
Or hospitable, in her sweet recess,
City or suburban, studious walks and shades ;
See there the olive grove of Academe,
Plato’s retirement, where the Attic bird
Trills her thick warbled notes the summer long ;
There flowery hill Hymettus, with the sound
Of bees’ industrious murmur, oft invites
To studious musing ; there Ilissus rolls
His whispering stream ; within the wall then view
The schools of ancient sages.”

This was a magnificent university ; and here began that long

line of great men which, under the exalting influence of Athenian culture, gave the world a list of names yet equaled by no realm, or age, or race. The shady groves and grassy lawns were consecrated by the teachings of great men to whom we even now refer for instruction and ennobling thought; the theater of Dionysos beat to the rhythm of Æschylus and Sophocles, Euripides and Aristophanes. Here were the wise statesmen; here the impassioned, silver-tongued, and all-persuading orators; here were the fathers both of physical and ethical science; and here the authors and artists who gave language and molded taste and style for coming ages and nations. In Athens and Athens only in all history, could have been uttered that proudest of boasts, that loftiest of panegyrics:—

“Τοσοῦτον δ' ἀπολέλοιπεν ἡ πόλις ἡμῶν περὶ τὸ φρονεῖν καὶ λέγειν τοὺς ἄλλους ἀνθρώπους, ὥσθ' οἱ ταύτης μαθηταὶ τῶν ἄλλων διδάσκαλοι γέγονασιν, καὶ τὸ τῶν Ἑλλήνων ὄνομα πεποιήκε μηκέτι τοῦ γένους ἀλλὰ τῆς διανοίας δοκεῖν εἶναι, καὶ μᾶλλον Ἑλληνας καλεῖσθαι τοὺς τῆς παιδείας τῆς ἡμετέρας, ἢ τοὺς τῆς κοινῆς φύσεως μετέχοντας.”

“So much indeed has our own city surpassed all the rest of mankind in thought and language, that those who here are pupils are teachers elsewhere, and that she has made the name of Grecians seem no more to denote the race alone, but the intellectual attainments, and those to be called Grecians who partake of our culture, rather than those who share our common nature.”

Even three centuries later, Athens was still a Universal school, and frequented as such by the youth of Rome, in her palmiest days, for the improvement of their minds and education of their taste. There Cicero and Virgil, Horace and Lucretius studied, and thence they brought that grace and learning and thought with which they adorned their native tongue.

So, too, were Alexandria and Pergamos, so were Tarsus and Berytus, partial universities, by virtue of their libraries and of the learned men whom these libraries attracted,—universities and direct offshoots from the Athenian stem. But the legitimate successor of Athens was Constantinople, which in the fourth century of our era became the center of art and letters. Science hardly existed at the time, and what little there was had found a temporary refuge among the Egyptians and Arabians. But art and letters fled to the Byzantine capital, lingering there so long as it could afford a

shelter, and leaving indeed their traces even down to the present day in the Greek schools which still continue under the protection of the Patriarch of Constantinople.

The atrocities of the Crusaders,—those foes of culture and learning more ruthless than the Saracens, more unsparing than the Ottomans, more desolating than the Huns or Vandals,—combined with the barbarism of all the rest to destroy the monuments of ancient art and the masterpieces both of the earlier and later classics. An exodus of scholars from Constantinople, which had commenced before the sack and pillage by Mohammed II., was rendered complete by that fearful catastrophe. The word university, in its signification of place of instruction in universal learning, had already come into us. Like an exploding rocket sprinkling on every side its spray of golden sparks, so did Byzantium in its destruction send out its scholars to scatter the seeds of Hellenic science and culture in directions the most diverse. These were the men who originated and established the universities of Italy and France and Spain, and the precursors of the universities of Germany. Platonic academies were founded, in places the most remote, by fugitive Greeks, who introduced into European learning the element of criticism, an element unknown in Asian science. This rekindling of letters by the renewed study of Grecian literature was the harbinger of a new era, and the dissemination of such scholarship as had remained in Constantinople led to a rich and copious harvest. It was this regeneration of intellectual activity that rolled back the dark curtain of ignorance, superstition and barbarism which has given a name to those ages, and it prepared the way for that form and measure of civilization which we now enjoy,—a civilization founded upon popular education under the immediate guidance, direct or indirect, of institutions of higher learning.

The discovery of the Pandects doubtless aided the progress of this revival of letters, by the stimulus which it gave to the study of the law; for an incentive to advancement in any one department of research is always an impulse to all the rest. The universities of Bologna and Cordova, of Lyons and Paris, had already been founded, as also had the monastic institutions which formed the germ of the present seminaries of Cambridge and Oxford. These were now followed by universities at Naples, Padua, Vienna, Pisa,

Perugia, Valladolid, and elsewhere; but especially by the Platonic Academy of Florence, which became the focus of culture, taste and thought, constituting in fact a splendid university which led the way for many of the weightiest discoveries of modern science, and still secures to beautiful Florence her pre-eminence as the home of art. For letters and research, science and art, may not be divorced by the hand of man. Speech, thought, emotion, are connected by indissoluble ties.

I will not attempt to follow up the history of universities. Suffice it to repeat that where the great and gifted are gathered together in numbers, there is the germ of a university,—competent even as a germ to enlighten and to spiritualize, no matter whether it publish programmes and confer degrees, or not. In the brilliant days of Louis XIV., the Parisian University was not merely within the walls of the College Louis le Grand, or of the Sorbonne. Its spirit was in every public gathering, it pervaded the air, it radiated even from the dissolute court, and amid the profligacy of those degenerate days it held up the ægis of mental culture, shielding from many a moral taint and sheltering the state from wounds which would otherwise have hurried it to a Babylonian fall. And I assert that wherever and whenever in history we find a state or a city conspicuous for an ennobling influence upon its age race or nation, we shall find this influence to emanate directly or indirectly from a university.

I had designed devoting some little time to an account of the Italian, Spanish and early French universities, tracing the gradual modifications of their respective organizations, and finally entering upon some account and discussion of the great universities of modern Germany. But this would demand a disproportionate share of your time, and more than I should be warranted in consuming; and since the questions which they would suggest pertain chiefly to matters of detail rather than to general principles, I will not hesitate to pass them by.

Cambridge and Oxford too, the chief universities of England, have exercised an eminent influence upon the national character, although their benefits have probably been due rather to the circumstance, that these two cities have formed the nucleus around which has crystallized the whole scholastic culture of the realm, than to any especial excellence or completeness in the constitution

of the seminaries. For both of these institutions, although now known by the name of universities, were originally a simple aggregation of monasteries, founded for religious more than educational purposes. At present all these monasteries have become colleges; but, in spite of their enormous wealth and of the abundant learning which has clustered and still congregates around their venerable and honored walls, their cultural development has not been of that wide range which characterizes a university proper, but has been restricted chiefly to exegetical philology, theology and ethics, with the addition at Cambridge of the mathematics. So striking has been the want of symmetry in the growth of their range of study, that even now, the word "scholarship" is there employed to denote solely proficiency in philological attainments, or rather a knowledge of a limited number of the Greek and Latin classics, to the exclusion of all the exact and natural sciences; while "natural philosophy" is still used, as it formerly was with ourselves, to designate all the departments of physics combined.

Let us now recall the memory of some of these universities,—reverend and hallowed in the history of the mental progress of our race,—and let us admit to our hearts the associations with which their names come freighted.

Let us think of Bologna, Cordova, Padua, Salamanca; of Heidelberg, Prague, Pavia, Sienna and Coimbra; of Cambridge, Oxford, Würzburg, Leipsic, Basel; of Wittenberg, Seville, Königsberg, Jena, Pisa, Leyden, Bamberg; of Halle, Göttingen, Upsala, Munich, Berlin. Let us recall these and others like them, and then inquire whether all this fair series is now to be at an end, because the physical energies of the world have begun to traverse the Atlantic gulf. Shall all the classic names be trans-Atlantic, and no American soil be sacred in the annals of mental progress? Shall there be no new Athens upon this wide-spread continent, where science and art, ancient lore and modern inquiry, may gather together and be blessed under the protection of a nation's wings or folded to a nation's heart? Shall our American youth still be driven to make their weary pilgrimage across the sea, even as the children of luxurious, effeminate, ignorant Rome were wont to seek the groves of crumbling Athens, there to gather the remnants of that mental food which Hællas had given to her children, but Rome refused to her own. Brethren, if you omit the university

from the scheme of the commonwealth, you will cripple civilization, you will mar the noblest development of humanity. And yet how stands the case with us at present. Although we have our twenty-seven millions of souls, although we have everywhere our common schools, though we have established our high-schools, and founded our colleges,—yet when the earnest youth, whose lips you have moistened with a few drops of the quickening draught, rushes to seek the full tide of learning, asking to drink from the fountain-head, and bathe his soul in the refreshing current, you show him the flood-gates closed. He hears only the distant murmuring of the wasted stream which ever torments and never may slake his thirst, and whose rippling voice is more torturing than is the sparkling nectar at the lip of Tantalus.

I claim that the same arguments, which demand of a state that it educate its children, require in like manner and with equal force that all be furnished with full opportunity for developing their intellectual powers, and that abundant provision be made for the special education of those whose general education has been already provided for. And if it be a high duty to supply colleges which shall help to change the well-trained boy into the cultivated man, how can it fail to be a duty also to enable the cultivated man to become the scholar, the investigator, the teacher, the helper, the ennobler of his race and country?

But there is a far higher ground than mere precedent, on which the university must be advocated and established. Did history furnish no examples for our study, admiration and emulation, still the call on us to establish a university would hardly be less imperative than now. That men are born with faculties for progress, with inward promptings to investigation accompanied by the capacity to conduct it, is a sufficient indication that the Creator and Supreme Disposer meant these powers to be cultivated. And the experience of all humanity teaches, that His providence is so exerted as to reward intellectual triumphs by temporal blessings, conferred if not upon the individual at least upon the race. We know that strong taste, impulses and capacities for searching out the secrets of nature, developing the beauties of art, discovering the laws of existence and of thought, are sparsely and diversely conferred. And since without the support and aid of society these lofty impulses can not be gratified, the conclusion is inevitable that it is a

duty of the state to promote the culture of special mental powers as well as the education of general capacity, and thus to insure for the benefit of the commonwealth the maximum spiritual activity of its citizens. I will not attempt to follow, expand or illustrate the argument. To you its pursuit, expansion, illustration, are in no wise necessary. Indeed an excuse is needed for the allusion to what is so self-evident and palpable. Would that the apology were not at hand! But till our own America may boast a university where all her sons, whatever their peculiar bent or taste, may find an opportunity to gain new light and larger knowledge, we must dwell on this, were it the tritest of themes, and lay stress on it, were it the most elementary of axioms. Let us hope and trust that before the revolving year shall again have called you together to celebrate this festival, no man may be able to deny that America provides food for her children.

The mode of organization is a secondary question, no matter how great may be its intrinsic importance. There are those who strenuously advocate the German plan and would retain all the little peculiarities of detail, riveted on by history, and which none would so gladly discard as the Germans themselves. There are those who advocate an ideal structure, planned with skill and reared with judgment, to overtop and eclipse all its predecessors. Nor are those wanting who in the zeal of their scholastic sympathies would summon again the ancient usages of Bologna, or the constitution under which Salamanca won her classic name. All these are questions of detail, and their answer is at present unimportant in comparison with the great problem before us, which is to found a university somewhere and somehow. I will not enter into particulars, but may be permitted to express my abiding faith that, with the blessing of Providence, neither the strict discipline of Oxford, nor the unfettered freedom of Padua, nor the profound abstraction of Salerno,—neither the predominance of the exact sciences which appears at one, nor the overweight of antiquated and mouldy speculation manifested at another, nor the preponderating influence of manner over matter, form over substance, as at a third,—is to be feared. Spread out before us is the history of a hundred nations, whence we may learn merits, dangers, safeguards, and cull the beauties and the sweets. A wise exercise of this privilege is earnestly to be desired; still under any system there will be

a living force, a vital, shaping energy, which will soon mold everything to such conformation with the other institutions, the manners, the habits of the age, as is needed for establishing the mutual relations through which all the blessings are to flow. In other lands and times this adaptation has been the work of a "historic development." But in our land it will follow in like manner in immeasurably shorter time, from the increased vigor of all the influences which act upon the body social and politic; and, chief of all, from the great fact that it concerns no privileged class, but the whole people, among which and for which and by which it is to exist.

No matter what the initial form, how great the advantages or the harm,—these are but for a couple of decades of years at the farthest. The university will contain a soul, a restless, striving, throbbing, impelling, shaping, creative vitality; and will become, not an Italian, nor a French, nor an English, nor a Spanish, nor a German, but pre-eminently an American university,—glowing with American fire, pulsating with American aspirations, and, strange as the words may sound to us to-day, radiating with what will then be American scholarship, American depth of thought, American thoroughness of research, American loftiness of generalization. For so surely as effect follows cause will all these follow in the train. It will bring the refining power of ancient lore and classic elegance to balance and counteract the all-pervading tendency to mere material science; it will leaven the tone of thought throughout the world, by introducing the precision of exact science where the vagueness and confusion of the schoolmen has long reigned; it will lift the philosophical and philological sciences to a far higher scope and standard as specialities, while it unfetters the struggling mind from the incubus of an antiquity which recognizes no progress, a conservatism which excludes all things which are or ever have been new. It will liberalize classic education, and yet be an unsparing foe to stagnation. For I assure you that there never existed a university which surrendered either to conservatism or to radicalism. Never an university which was not eminently nationalizing in its tendency; never one where influence was not toward a more thorough understanding of things foreign. Under the most absolute despotisms, the universities have been nurseries of political liberty; under the most intolerant of creeds, they have fostered freedom of thought. In the midst of license they have pre-

served the public morals, and in all times and places they have kept down that evil of our own days so well described as "intellectual anarchy."

Scarcely had the new-born second Greece escaped from Mohamedan thralldom and cast aside the tokens of her subjugation, when she hastened to confirm her independence, not simply by political organization and all the circumstance of legislation and of embassies, but by founding her university,—a university before there were any pupils. A score of years has not yet elapsed, but there are pupils now, who, attending the instruction which the state vouchsafes to all without price, are creating a Hellenic nationality. And now, in Athens,—where but yesterday exploded the Turkish shell and boomed the hostile cannon whose lingering echoes have yet scarcely died away from the reverberating marble cliffs of Parnes, Pentelicus, and Hymettus,—more than forty native professors are discoursing to nearly seven hundred native students, children of the foreign merchant, the Turkish slave, of the Klephtic robber.

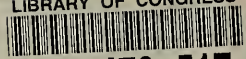
This is the youngest of the race, the last of that long series which began where it has ended, where now,—beside the murmurs of Ilissus and Cephissus, amid the fragrant gales which breathe from Hymettus and Cithæron, within those very groves where Plato walked, close to those glory-crested heights which have resounded to the accents of Demosthenes and Pericles, yes, within the very shadow of the Parthenon,—has arisen again the temple of Learning and the offerings are again heaped upon her new-built shrine. The European cycle is complete. Let us pray that the American cycle may begin.

Mr. President and Brethren, my task is done. The opportunity which your kindness has vouchsafed me, to commend to your hearts the furtherance of the great work, was a privilege not to be slighted. Let us strive with all our powers, until that work shall have been accomplished, feeling that every effort, which by one jot or tittle advances the noble consummation, gives us a title to the gratitude of ages yet unborn, and to the consciousness that we too may be recorded *de patria bene meriti*. Found the American university, and throngs of European youth shall crowd its halls, carrying back with them American ideas to ennoble their own lands, bringing hither with them counterpoises of trans-Atlantic thought that shall ennoble ours, and both by their coming and

their going, cementing the family of nations in bonds of mutual sympathy and attachment. Found it, though it cost the whole revenues of a capital. Let earth, air and sea bring their tribute; let California and India pour in their gold, and the busy marts of men their gains, till this great work is done. Thus shall we achieve the glory of a nation, the welfare of a continent, the advancement of a race, and crown the clustering hopes of humanity with more than full fruition.



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